

Home Missions

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BY THE

BISHOP SEABURY MISSION.



JULY, 1861.

FARIBAULT, MINNESOTA.

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BLOSSOMS OF EARLY PIETY.  
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FARIBAULT, MINN.

HOLLEY & BROWN, BOOK AND JOB PRINTERS,

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1861.

TO OUR FRIENDS AND BENEFACTORS.

EARLY PIETY is one of God's special gifts to the church. There was displayed by the SAVIOR whilst on earth, the utmost compassion for little children, and we cannot believe it to be less now that He has ascended up on High. By His command their angels do still behold the Face of their Father in Heaven, and heavenly spirits are now ministering to their wants. And through the agency of the Ever Blessed Spirit, they become equal to Apostles and Martyrs in their fervent prayers and labors of love.

The Missionary is often deeply moved with the gifts of Early Piety which greatly augment the offering sent him. Take the following instance, from a letter of the Rev. Mr. Tuttle:

"A small portion of the above Sunday School offering was contributed under touching circumstances, by a very young boy, too lame to leave his bed, but who still thought he might be a missionary. So he made little rings, &c., of beads and sold them to such persons as he could reach. His whole soul is in the work and he is a pattern in Christian fidelity, love and meekness."

And another instance equally beautiful, as exemplifying early piety, is taken from a letter of Wm. B. Douglass, Esq., of Geneva, N. Y.:

"Twelve cents is the half of an offering of a little child ten years of age, now at rest, as we hope, in Paradise. She had (as I believe) no home influences to lead her in the way of life. Her parents are poor and irreligious. She was taken suddenly sick with the throat affections that are so prevalent, and of her own accord sent for Rev. Dr. Bissell. It was her last day in this world. He found her in her bed, and as he took his seat by her side, she put her hand under her pillow and took out two shillings, and handing it to her Pastor said, 'When I am gone, send that to the Missionaries for me.' She made one more request and in a few hours passed into the unseen world. It was this: 'Will you have them sing at my funeral the 111 hymn: "Glory to the FATHER give, &c."—a hymn sometimes sung in the Sunday School."

Shall not the missions which receive such legacies of little children, be accounted blessed with the favor of God!

FRUITS OF THE DACOTAH MISSION.

It is not for us to say, when God shall give the increase.—We are simply bidden to “*cast our bread upon the waters,*” with the all-sustaining promise that after many days we shall find it. Nevertheless the goodness of God oft-times bends to our weak faith and gives us a present increase. Such for instance is the encouragement given us in the Mission of St. John Baptist to the Dacotahs. It was planted by the Bishop only one year ago, who placed over it one of the first fruits of the Divinity School at Faribault, and now the young Missionary writes back to us words full of zeal and gratitude for God’s blessing upon his work. The 13th of May, in a letter to the Bishop, he says:

“We are well and doing well apparently. There was a large Indian congregation yesterday. Two little ones were made members of CHRIST. An earnest of our expectations. I hope to have a class soon prepared for confirmation. Our little room is too small now for our congregation. Last Sunday a young woman named Madeline* walked five miles, through hard rain, to come to church. I have already \$100 in hand for building a church. I can get \$150 more at the Indian Agency. And Major Cullen, the late Superintendent of Indian affairs, has given me \$50 as he promised last autumn. \$300 more will complete our plan.

Again the same Missionary writes at Whitsuntide, as follows:

“I have only time to report progress. To-day I baptized two Dacotah women and two young men of mixed blood. During the past week, I have been twice each day at the bedside of a dying Indian woman, whom I have also baptized.—She is a poor Magdalen who has been spared from day to day on the bed of death, that she might make her peace with God. On Sunday next I expect to baptize eight children, so that, notwithstanding* the darkness of heathenism, I shall be enabled to report some progress to the coming Convention.”

The Bishop, who lately visited this Mission accompanied by Rev. E. Livermore, reports the gratifying results of the first year’s work to be a day school in which there have been taught, more or less constantly, seventy-five children. Large Indian congregations have assembled on the Lord’s Day in the log Mission House, whilst services have also been celebrated for the employees of the Government and the border population. Several infants and adults have been baptized, and nine persons have been confirmed. It should also be stated in this connection that four Dacotah children of much promise, besides a mixed blood, have been sent to Andrew’s Hall to be trained and educated for future usefulness among their own people. The tribe speaking the Dacotah language numbers twenty-five

*She has now entered the Mission at Faribault, to be taught in the Andrew’s Hall.

thousand Indians ! Let the friend of the red man look upon this picture and doubt no more that some of the race of the pagans so long neglected by the church in this land, may be rescued from heathen darkness. We only ask our own nation to do the part of a Christian government in extending protection and encouragement to them in the arts of civilized life, to offer our benefactors abroad a field of the brightest hopes for Christian efforts.

THE INDIAN DEACON AND ST. COLUMBA MISSION.

Ten years constitute some test of the life or death of any Mission. And we desire to express to God, our gratitude for the evidences afforded us of His favor since the year 1852, when the work of the Church among the Indians began in this Diocese. At that time, the promise was only as the *"little cloud out of the sea, like a man's hand,"* such as the servant of Elijah beheld after his master had prayed seven times. The present Indian Deacon was that "little cloud," and we trust his work is yet to bless the whole Chippeway land, as the rain of the prophet refreshed the land of Samaria.

The first Missionary with his three co-laborers, a teacher and two students of theology, passed the summer in a tent, and until the erection of a log mission house, they taught the children and celebrated Indian divine service beneath the deep shade of the lofty pines. Nearly ten years have elapsed since this feeble beginning was made near the source of the Father of Waters. Our friends who are unable to see St. Columba and the log church of Kah-gee-ash Koon-si-kag, and hear the surpliced native minister in the midst of his Indian congregation must at least be gratified with reading his earnest letters.—The 20th of May, Rev. Enmegahbowh wrote to us as follows :

"Many times I want to speak to you, but our good news only relates to our poor Indians. Since you were with us we have had some additions to our small company of true soldiers of the cross. I really do think the old chief Sandy Lake band* and his son have, with earnest hearts, embraced the Christian religion. When they went away from us, the chief said : 'My friend, the religion we have embraced, I will ever hold to, and it shall ever be my desire to tell others about it and try to persuade them to take the white man's religion.'

And last winter, when I visited the Head Chief of the Chippeway nation, before leaving him, he promised from that time to change his way of living and to embrace the Christian Religion.

I know from his manner of expressing himself that he desires to do it. Yesterday I went again to see him, and with the same earnestness of expression, he said : 'What I told you before, I have it in my heart to do. I think of the things you have told me. My heart is full to embrace the Christian religion.' I suppose our Rev. Brother, Peake, has informed you all about him. And now the past week, the Bad Boy, the principal chief of this band, has at last fully prom-

*The Indians of this band live 80 miles from St. Columba, which shows the wide-spread range of the Mission's influence.

ised to follow what has been taught him. He said to me: 'When I say, I will not drink the fire-water for so many months and so many years, I keep my words. I told the Bishop at his last visit, I would sign the pledge forever, and I feel good ever since, and now I have made up my mind fully to tell you, that very soon you will see me joining with you in your prayers. Now I want you to tell the Bishop and Mr. Breck what I say.' Yesterday our little church was full of Indians, and there was a white man present who afterwards said he was perfectly astonished to see so many Indians and so well behaved. Such is our present prospect before us. I feel very much encouraged. True, some days we have dark hours and heavy storms and large waves before us, and like Peter, our little faith would often be so weak that we began to sink, but when we called upon our BLESSED SAVIOUR, we have then strong faith. These with many other things, make our poor hearts rejoice. I told you some winters ago, that by and by, I thought we would have a great many Indians under our Christian instruction, and I think so yet, and may the time soon come!"

But Christian friends we would have you know more of the spirit of the man, who is now the native pastor of these simple folk, and we refer you to

ENMEGAHBOWH'S OWN WORDS

for this information. The 3rd of July, he writes us again as follows:

"I know, Fathers in the Gospel, the news you are anxious to hear from us, is the condition and the welfare of our Christian company. I am happy to say, we are still traveling on the same road you have pointed out to us some years ago. The walls of the church you have built for us, continue to resound with the prayers and praises of your red children. The church bell calls regularly to come up and say our Litany, *'Remember not LORD our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins; spare us, good LORD, spare Thy people, whom thou hast redeemed with thy most precious blood and be not angry with us forever;* these with many such suitable prayers for an Indian, has deepened the sacredness of our devotions and with much joy we raise and lisp the praises of Jehovah. The work of the Gospel is still in progress. For almost a month past I have had a very interesting class, seven in number, all married persons, who are preparing for confirmation. Even now I should not be ashamed to present them to the Bishop for the consecration of their lives to the service of God. I have traveled with them to every point of our church catechism, and am still leading them on, as far as I am capable of understanding. Several others that were confirmed by Bishop Kemper attend the instructions of this class. At the close of our instructions, we have a short service. These instructions are kept up in the church every evening. There are two adults who are preparing to receive Baptism very soon. I have endeavored to be faithful to the work assigned me; not as under the eye of man, but as under the eye of the GREAT SPIRIT, to whom I shall very soon give my full account. The books the Bishop gave me, are my daily instructors. When I read them I say within myself, how little I know and how much I ought to know. The books are indeed a great help to me. The more I learn of the Church's language and heart, the more closely I cling to her with my heart; and it is the same with my red brethren, who have already embraced her usages and prayers. For instance, one of the persons preparing for confirmation, said to me the other day, 'I never felt so anxious as I now do, to learn the ways of the GREAT SPIRIT and the Church. I think and study a great deal when I lay me down at night. I do think and believe we are learning and growing in the cause of God.' True, we have dark hours as well as sunshine, trials to contend with at every corner, temptations of every kind surrounding us, but the mercies of the GREAT SPIRIT have sustained us thus far."

BLOSSOMS OF EARLY PIETY.

Among the children connected with Andrew's Hall, there

N. B. The Rev. F. D. HARRIMAN, No. 762 Broadway, N. Y., will receive and transmit moneys or material designed for this Mission. Also, JAS. M. AERTSEN, Esq., Philadelphia, Pa., J. K. SASS, Esq., Charleston, South Carolina, Rev. J. A. MERRICK, Paris, Ky., and EZRA WILLIAMS, Esq., Washington, D. C., kindly consent to act as agents.

Boxes and parcels intended for the Bishop Seabury Mission should be sent to Rev. Mr. BRECK,—care of North & Carll, Hastings, Minnesota, by Merchants' Dispatch or Freight Lines.

Theological works for the Divinity Department, as well as books in general for the library of the Mission, are highly acceptable. Remittances of money by mail, should be in the form of a bank order on New York or Philadelphia. A deposit with any bank in the country will readily obtain a draft to order on these cities.

This little Missionary Paper may be had for *twenty-five cents per year*, or twenty copies of one number for one dollar.

FORM OF A BEQUEST TO THE "BISHOP SEABURY MISSION."

I give and bequeath to the "BISHOP SEABURY MISSION," an Institution incorporated under the laws of Minnesota, for the spread of the Gospel, the instruction of youth, and the education of young men for the sacred Ministry, the sum of _____, to be applied to the general purposes of said Mission, or to the endowment of a Professorship or Scholarship in the Theological Department of the same.

THE DAILY EVENING PRAYER

OF THE

CHRISTIAN INDIAN CHILDREN.

We thank Thee, O God, for the gift of Thine only Son, JESUS CHRIST, whereby we have been brought out of darkness and error into the light and truth. We pray Thee also to bring our fathers and mothers, our brothers and sisters, and all the Indian people along with us by the way of the Holy Gospel into Thy Kingdom in Heaven, through the same JESUS CHRIST OUR LORD. *Amen.*

